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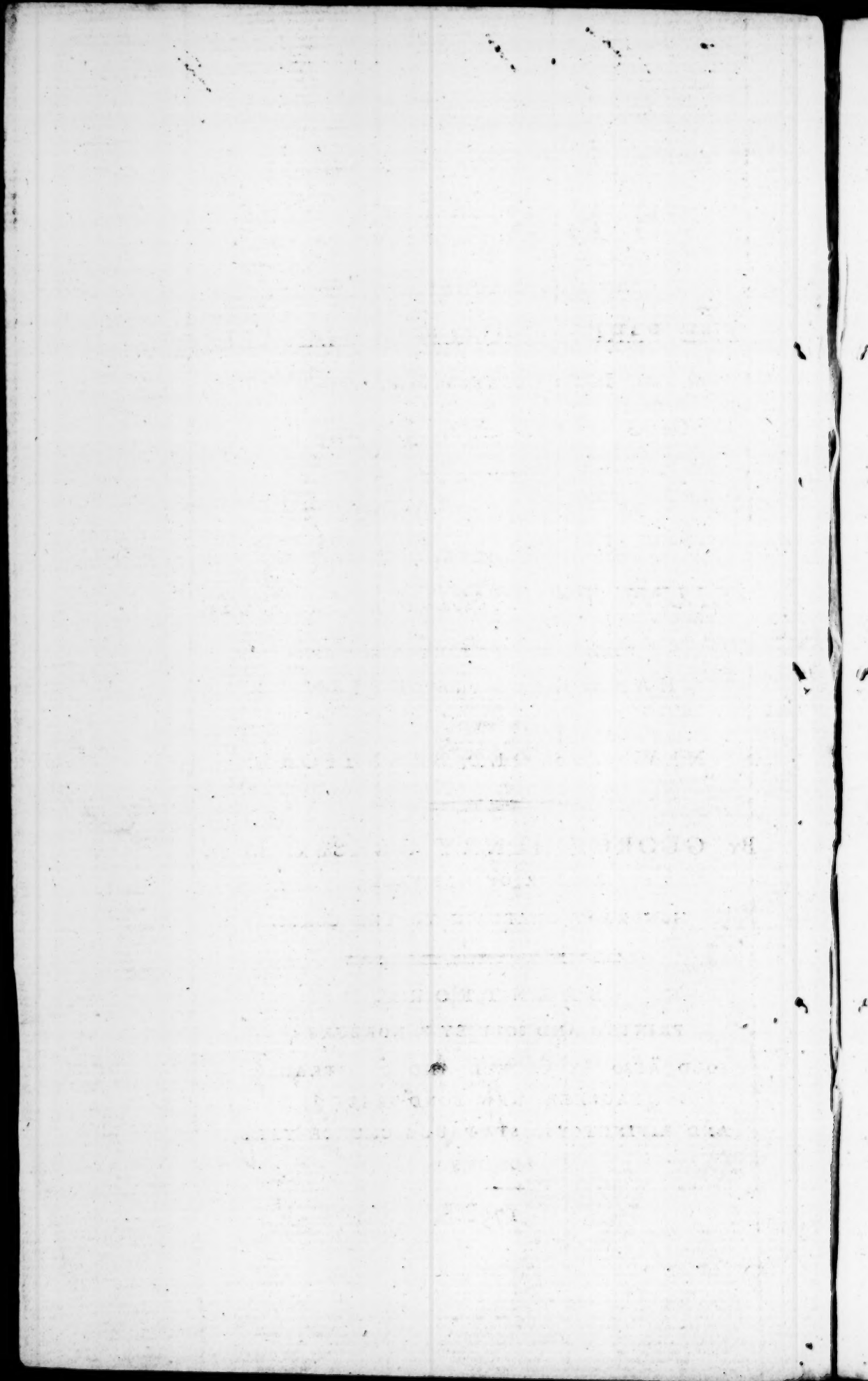
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A
S E R M O N,
PREACHED IN
THE PARISH CHURCH OF HANWELL,
In the COUNTY of MIDDLESEX,
On S U N D A Y, July 22, 1798,
BEFORE THE
M E M B E R S
OF THE
VOLUNTARY ARMED ASSOCIATION,
FORMED WITHIN THE PARISHES OF
HANWELL AND EALING,
INCLUDING
NEW AND OLD-BRENTFORD.

By GEORGE HENRY GLASSE, M. A.
RECTOR OF HANWELL;
HONORARY CHAPLAIN TO THE CORPS.

B R E N T F O R D,
PRINTED AND SOLD BY P. NORBURY;
SOLD ALSO BY CADELL AND CO. STRAND;
FAULDER, NEW BOND-STREET;
AND RIVINGTONS, ST. PAUL'S CHURCH-YARD,
LONDON.

1798.



TO

THOMAS HARRINGTON, Esq.

CAPTAIN COMMANDANT ;

JOHN ANDREWS, Esq.

LIEUTENANT ;

JOHN PAUL ROWE, Esq.

SECOND LIEUTENANT ;

SAMUEL PURKIS, Esq.

TREASURER ;

THE HONORARY COMMITTEE ;

AND

THE REST OF THE MEMBERS

OF THE

BRENTFORD ARMED ASSOCIATION ;

THIS DISCOURSE,

PREACHED AND PUBLISHED AT THEIR REQUEST,

IS RESPECTFULLY INSCRIBED,

BY THEIR MOST OBLIGED,

AND MOST FAITHFUL SERVANT,

GEORGE HENRY GLASSE.

Hanwell Rectory,
July 28, 1798.

Extract from the MINUTES of the
BRENTFORD ARMED ASSOCIATION.

IN COMMITTEE, 23d JULY, 1798.

RESOLVED UNANIMOUSLY,

THAT the Thanks of this Committee be given to the Rev. GEORGE HENRY GLASSE, Rector of HANWELL, &c. &c. &c. for his excellent Sermon preached at Hanwell Church, before this ASSOCIATION, on Sunday, the 22d Instant; and that he be requested to allow the same to be printed.

SAMUEL PURKIS, CHAIRMAN.

ADVERTISEMENT.

THE Author cannot commit the following pages to the press, without an avowal, which, from every consideration, he feels it his duty to make, that, in speaking of the anti-christian conspiracy, now existing in Europe, and of the motives by which the conspirators are actuated, he has availed himself of the advantage which he derived from hearing the CHARGE of the Right Reverend the LORD BISHOP OF LONDON, at his Lordship's late visitation of his Middlesex Clergy*. That eloquent and apostolical discourse being not yet in print, it is impossible for the Author of this ephemeral composition

* At the Parish Church of St. Martin in the Fields,
London, May 5, 1798.

composition exactly to ascertain to what extent the sentiments or expressions of his honoured Diocesan have been transfused into the present sermon. That they were deeply impressed on his memory will sufficiently appear from collation, (should this imperfect sketch of a most finished picture be deemed worthy of such notice) when, in compliance with the earnest solicitations of his Clergy, his Lordship's admirable charge shall be published, for the edification of the Christian world.

THE INTRODUCTORY PRAYER.

O MOST powerful and glorious Lord God, the Lord of Hosts, that rulest and commandest all things; we make our address to thy divine Majesty in this our necessity, beseeching thee, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come, and help us; let not our sins cry against us to thee for vengeance, but hear us, imploring thy help, that thou wouldest be a defence unto us against the enemy. Spare us, O Lord, for thy mercy is great; and in all our dangers and necessities stretch forth thy right hand to help and defend us, for the sake of Jesus CHRIST, our blessed Lord and Saviour, in whose holy name and words we further call upon thee; saying, "*Our Father, &c.*"

A

THE JOURNAL OF THE

AMERICAN MEDICAL ASSOCIATION

CHICAGO, ILL., MAY 1, 1910

TO THE MEMBERS OF THE ASSOCIATION

AND TO THE PUBLIC

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TO THE MEMBERS OF THE ASSOCIATION

AND TO THE PUBLIC

A
SERMON, &c.

I. SAMUEL xxv. 15, 16.

“ THE MEN WERE VERY GOOD UNTO US, AND
“ WE WERE NOT HURT, NEITHER MISSED WE ANY
“ THING AS LONG AS WE WERE CONVERSANT
“ WITH THEM, WHILE WE WERE IN THE FIELDS.
“ THEY WERE A WALL UNTO US BOTH BY
“ NIGHT AND DAY.”

SUCH was the language of artless
praise, uttered by the shepherds of
Mount Carmel, in honour of their
gallant protectors. Employed, according
to the usages of their pastoral life, at
a distance from the customary resorts
of man, they had found a band of
B 2 brothers,

brothers, an association of friends, ready to guard and to defend them against every danger. They kept watch over their flocks in perfect safety, while the young and royal DAVID, and his brave companions in arms, afforded them voluntary aid, and formed a rampart with the swords of war, around those who were engaged in the innocent occupations of peace. The affectionate kindness which these heroes shewed to their happy countrymen, was such as might be expected from the courtesy of generous souls. It was felt—it was acknowledged. The grateful Israelites are ready to proclaim it, not in the pompous phrase of studied eulogy, but in the simple effusions of the heart.—“ *The men were very good unto us.*” And what was the consequence? The persons of the shepherds were safe. “ *We were not hurt.*” Their property was safe. “ *Neither missed we any thing, as long as we were conversant with them.*” The designs of the enemy, whether

whether they tended to open or secret mischief, were completely frustrated. In vain the predatory troops of Philistia* hovered near them, with hearts intent on plunder, and lofty menaces of invasion. The associates of David, with their intrepid leader, baffled and disappointed all the enterprizes of these sons of rapine. “ *They were a wall unto us, both by night and day.*”

My brethren and fellow-christians, you have already anticipated in your own minds, my application of this passage of sacred history to the interesting and impressive scene before our eyes. Indeed, with the necessary alteration of place and circumstance, our words can be no other than the words of the men of Judah. One shade of difference, and one only is observable, between our situation and theirs; and it is a difference of such a nature, as, if possible, to place the kindness

* See 1 Samuel, xxiii. 5.

ness of our defenders in a point of view still stronger, still more conspicuous than that of the Jewish warriors. The army of David was employed in protecting “the pastures of the wilderness*,” the sequestered haunts of those, by whom the flocks and herds, (the ordinary sources of wealth to the people of Israel) were led from place to place. The parents of these shepherds, their wives, their children, remained at a distance from scenes of hostility, and far removed from all apprehension of danger. Our friends, our brethren, our protectors stand forth, that they may secure to us the blessings of peace and tranquillity in the city, in the village, in the field—in the bosoms of our families,—while we are engaged in those various employments of social and domestic life, unto which it hath pleased God to call us. They have embraced the military profession—they have familiarized themselves to the weapons of

* Joel i. 20.

of honourable warfare, that in case of danger from either foreign or internal enemies, they may raise a bulwark around us and our dwellings, and expose their lives for our defence. Let us contemplate, with sentiments of becoming gratitude, the efforts of such patriotism, the exertions of such virtue. While we lament the necessity which calls for these proofs of devoted attachment to our country, let us form a just estimate of our happiness, who thus, from among ourselves, see such defence and protection raised up to us, and, in the present perilous time, have in view such means of deliverance as this.

But even the spectacle before us, gratifying as it is to every feeling of the human heart, must not detain us from considerations of a more sacred nature: and I should be wanting in my duty to God, to you, and to myself, if I forbore to set before you the extent of our present

sent dangers, and the only certain, efficacious resource to which we can look with any confidence of safety : and this, not merely with a view to temporal circumstances, to the hopes or fears of this transitory state of being, but as we stand affected by the events which are passing in the world, in our higher character of immortal beings—servants of God—children of redemption, and heirs of the covenant of promise in Christ Jesus.

To expect the best, and at the same time to be prepared for the worst, is the wisdom, and the happiness of man. While we humbly hope, that God Almighty will crown the magnanimity of our countrymen with ultimate success, it is our duty to look our situation in the face, and steadily to contemplate the nature of those evils, to which we stand exposed at this portentous moment.

A COMBINATION is found to exist throughout a great part of Europe, formed, and deliberately organized, for the express purpose of overturning the gospel of CHRIST*. In the prosecution of this design, the wreck of kingdoms, the destruction of myriads, the total extinction of public and private comfort, are only secondary considerations. The grand object is, to “crucify the Son of God afresh, and to put him to an open shame§.” Sea and land are compassed†, to make one proselyte. Industry, worthy of a better cause—activity, which the friends of religion would do well to adopt in the defence of the truth, is employed without intermission, without abatement, without the relaxation of a single moment. Neither the populous city, nor the sequestered

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* See the concurrent and wonderfully co-incident testimonies of the Abbé Barruel, in his “History of Jacobinism,” and of Professor Robison, in his “Proofs of a Conspiracy, &c.” both recently published.

§ Hebrews vi. 6.

† Matthew xxiii. 15.

tered hamlet, are free from these assaults. The emissaries of infidelity go out into the highways and hedges †, to allure the passing traveller to his destruction. By all the measures which ingenuity can suggest, or malice resolve on, or audacity carry into effect, the name of God, continually, every day, is blasphemed*. Treason and foul conspiracy toss their firebrands around us, that so a flame may break out, which, if not timely extinguished, would consume the royal throne, the hallowed altar, the tribunals of justice, the treasures of commercial enterprise, and the fruits of rural industry, in one vast, universal, resistless conflagration.

Against these hideous mischiefs, while we look for deliverance to our God, we must consider that he looks to us as instruments of that deliverance. The existing circumstances of the universe in general, and of our own country in particular —

† Luke xiv. 23.

* Isaiah lii. 5.

ticular—what we know—what we feel—
 and what we fear—all tell us but too
 plainly, that we are in a situation of dif-
 ficulty and danger, such as we have never
 known. “THE LORD hath evidently a con-
 troversy § with us, and we must rouse
 ourselves to meet the crisis. It requires
 a rougher exercise, and a severer dis-
 cipline, to strengthen and brace our
 nerves for it, than we have been accus-
 tomed to practise in the days of ease,
 and quiet, and safety, that we have so
 long enjoyed*.” See, saith the Apostle,
 that ye walk circumspectly. Wherefore?
Because the days are evil. See, that ye be
 not as fools, but as wise. See that ye
 redeem the time. And why? *because the*
days are evil †. This last precept cannot
 be literally complied with—for time,
 (it is an awful thought!) lost, mis-spent,
 abused, squandered time can *never* be
 redeemed.

§ Jer. xxv. 31. Hof. iv. 1. xii. 2. Mich. vi. 2.

* See the charge delivered by the present Lord
 Bishop of Ossory to his Clergy, at his second Visitation.

† Ephesians v. 15.

redeemed. We must therefore seek its spiritual signification : and it is this. “ Repent, and amend your lives. Let experience of the past direct and admonish you for the future. Learn vigilance from neglect, and wisdom from folly.” He who does not live to this purpose, liveth in vain. He must not be reckoned among the tried champions of the christian faith. His services will avail but little in the evil day.

The sum of the whole matter is this. Wicked principles, and corrupt practices, have occasioned all the mischief which is overspreading the world. A more close adherence to duty, a more zealous attachment to the faith, will be the only efficient remedy to counteract that mischief. Common measures, ordinary expedients will not avail us now ; if we do not *earnestly* contend for the truth, we cannot be saved : the enemy will have his advantage over us ; the son of wickedness

edness will prevail against us to our destruction.

Can we not discern the signs of the times? The sky is red and lowering*. This, this is the evil day, of which we were not obscurely forewarned, if we would have received the admonition. Every page of either Covenant told the inhabitants of the christian world what they might expect: what would be the consequences of indifference to the faith, and violation of practical duty. Encouraged by our supineness, the enemies of christianity, by whatever titles, or tenets, or prejudices, distinguished from each other, are all engaged against us in one band of impious confederacy. From the present state of tumultuous perturbation, of which they were themselves the primary instigators, they trust, that they shall "suck out no small advantage†." When the elements are convulsed, and the

* Matt xvi. 3. † Psalm lxxiii. 10, (Old Version.)

the sea is agitated by storms, every obscene and ill-favoured bird is on the wing : the thunder blends itself with their clamours—the winds accelerate their career—the lightning directs them to their prey.

Why this inveterate animosity against the christian faith should rankle in the bosoms of our enemies—why, not contented with rejecting our holy religion in their own persons, they should strive against it with such restless and officious malignity, is a question, to which their own conduct will furnish the most satisfactory reply. “ They are adverse to
 “ the faith of Christ, because the faith
 “ of Christ is adverse to them.” They revile and blaspheme the *doctrines*, because they will not conform to the *duties*, of Christianity. They, who violate every moral principle—they, who suffer every revengeful passion to have its full sway—they who oppose and “ speak evil of
 earthly

earthly dignities*,” and who would make the things of heaven itself subservient to their idol, Reason, how can they but feel an interest, horrible as it is, in the success of their opposition to a religion of purity, a religion of peace, a religion of meekness, a religion which inculcates dutiful obedience to the higher powers for conscience’ sake, and which casteth down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ †? a religion, which (while to its faithful professors it speaks in accents of love and gentleness) is quick and powerful, and mighty against its adversaries, piercing even to the dividing asunder of the soul and spirit ‡—disturbing them in the commission of their sins—and while they affect to be bold and fearless, wringing their hearts with remorse, and scaring them with

* Jude 8.

† 2 Corinthians, x. 5.

‡ Heb. iv. 12.

with terrors ? a religion, which humbles their pride, controuls their ambition, restrains their frantic lusts, and meets them in every path with an anathema ? *Therefore* is Christ crucified a stumbling-block to these children of unrighteousness, “ because he is not for their turn, and he “ is clean contrary to their doings ; he “ was made to reprove their thoughts ; “ he is grievous unto them to behold*.” That such is the prime motive of the opposition made to the faith of Jesus, we have the most absolute and decisive evidence, not only from the occasional confessions which escape from the parties themselves, but from the awful testimony of HIM, who is a discernor of the thoughts and intents of the heart. “ This,” says he, “ is the condemnation, that light is “ come into the world, and men loved “ darkness rather than light, *because their* “ *deeds are evil*§.”

But

* Wisd. ii. 15.

§ John iii. 19. (See the advertisement prefixed to this discourse.)

But shall we acquiesce, my beloved Brethren, in the nefarious measures of our adversaries ? Shall we tamely suffer a cause like ours to be abandoned to such assaults ? Can we imagine, that God Almighty will admit of our being idle spectators, at such a moment as this, of the ruin, which his audacious opponents would bring upon the world ? Away with cold irresolution, with dastardly negligence, with torpid miserable apathy ! Let our zeal to maintain and preserve our precious inheritance, at least keep pace with the zeal of the enemy to destroy. Under the celestial standard of our redemption—under the cross of our Lord JESUS CHRIST, we shall successfully maintain the conflict. By this we were sealed in the day of regeneration. That sacred symbol was traced upon our foreheads, “ in token that we should not be ashamed of the faith of Christ crucified ; but that we should fight manfully under his banner against sin, the world, and the devil ; and

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should

should continue Christ's faithful foldiers and servants unto our lives' end*."

Woe therefore be to fearful hearts, and to faint hands, and to the sinner that goeth two ways†! Woe to them who refuse to promote, with all the powers, and all the faculties of their souls, the cause of truth, the cause of virtue, the cause of God! — If there be any man of this description here present, let him consider the splendid exertions of his brethren,—let him contemplate the august position of his country! Founded as it were upon the seas, and prepared upon the floods§, to break the billows, and resist the impetuosity of the storm—called on to support and sustain a tottering world—placed, singly and alone, in the fore-front of the battle of the LORD—stationed, in a point of danger, it is true, but of infinite glory—and there endeavouring, at the hazard of its existence as a nation, to maintain

* Office for the ministration of baptism.

† Ecclesiasticus, ii. 12. § Psalm xxiv. 2.

maintain social order, moral duty, the laws, the liberties, and the Rights, yes, the violated RIGHTS OF MAN—and striving with all its powers, and all its mighty energies, to preserve and keep alive among mankind the precious faith of the SON of GOD, that immaculate Lamb, slain from the beginning of the world*. In this sacred contest, if it be the will of God that we fail of success, all the foundations of the earth will go to pieces with us †; darkness and confusion will overspread the face of nature‡; the tempestuous whirlwind of democracy will be permitted, as a fearful instrument of vengeance, to sweep the civilized world with destruction||. Even in this event, my beloved brethren, one resource will yet be afforded

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us.

* Revelation xiii. 8. † Psalm lxxxii. 5.

‡ La chute de tous les trônes, l'anéantissement de toutes les constitutions politiques, civiles, et religieuses, en feroit le funeste résultat. La démocratie dévoreroit l'Europe, et finirait par se dévorer elle-même.

Tableau Speculatif, par M. Dumouriez, p. 105.

|| Ifaiah xiv. 23.

us. The God whom we serve will at least permit us to offer up our lives, as an humble oblation, for the sake of his most holy faith. If he think not fit to award us the chaplet of victory, he has yet in reserve for us the crown of martyrdom.

Should such be the consummation of those events which are impending over us, there is little doubt where the awful judgments of God will have their commencement. With the overthrow of the altar of Christ will be immediately connected that of the ministers of his religion. In the transactions of past ages, in those of the present hour, *they* may without difficulty read their fate. They can be no strangers to the atrocities of atheistical malice : and many a glorious example has been set before them of christian zeal, intrepidity, and long-suffering. Something better, we trust, than the mere consideration of personal safety, at this moment animates our order. To-
tally

tally precluded as we are*, without violating the most sacred duties of our profession, from active interference as individuals, we do not therefore deem ourselves exempt from our full share of the existing dangers. But, while others are called on to repel and to guard against injuries, it is our duty with meekness to await and sustain them—in all things, and, above all things, *in much patience*, approving ourselves as the ministers of Christ†. The preacher of the gospel, among the souls committed to his charge—in the church—
at

* The Author is ready to acknowledge, that there is a considerable difference of sentiment on this subject ; and that some of the most distinguished characters in this country, from whose decision in almost every instance he should blush and be ashamed to dissent, are persuaded that the clergy may lawfully contribute their personal assistance to oppose force by force. He respects their opinions, but he retains his own. The written word of GOD seems to him to decide the question *in the negative*, (as far at least as those are concerned, who are entrusted with the care of souls) without the possibility of appeal.

† 2 Corinthians, vi. 4.

at the consecrated altar, must abide the good pleasure of his God. By *enduring afflictions* he must do the work of an evangelist — by *enduring afflictions* he must make full proof of his ministry*. Under these circumstances, the clergy must be insensible and unthankful in the extreme, if they did not entertain sentiments of the most lively gratitude towards those, who, being under no such awful restrictions, have “willingly offered themselves†,” in this hour of universal danger, and have drawn the sword for their country. That sword is wielded in defence of religion — it is brought forth to “stop the way†” against those who would persecute the gospel of Christ — it is opposed to a mighty enemy, for the protection of the temple of the Lord, and of the throne of his Anointed.

To these our associated brethren — the brave and disinterested champions of our
cause —

* 2 Timothy, iv. 5.

† Judges v. 2.

† Psalm xxxv. 3.

cause—these, who have armed themselves to preserve, and not to destroy, their fellow-creatures—these, who from the purest and most honourable motives, afford their voluntary aid in the service of God and man, all of us, of whatever profession, or sex, or age, must surely look with sentiments of grateful and cordial affection. Much have they already accomplished, and they are prepared for further exertions, in order to maintain and keep inviolate amongst us domestic tranquillity and peace ; that so, even at this portentous crisis we may dwell in safety—that we may go, without fear of evil, to our daily occupations, and to our nightly repose : while they are themselves ready to encounter every difficulty, and, if necessary, to expose themselves to every danger, in our defence—in defence of our innocent children—our freedom, our property, all that is dear and valuable to us as human beings. We see before us

a part

a part of that system of true and genuine fraternity, which, from one extremity of the kingdom to the other, has united the best and bravest of our countrymen in the common cause—prompting them to devote every faculty of head, and hand, and heart to the public welfare—to the support of that magnificent and venerable fabric,
 THE CONSTITUTION OF ENGLAND.

We cannot imagine any measure more fatal than this to the hopes and expectations of our adversaries, whether engaged in open hostility, or in secret machinations against us. Even now, indeed, do they feel its influence. Even now, by means of this unsolicited aid, they who must otherwise have been retained for our immediate security, are gone forth from among us, either to guard in formidable array, the coasts of their native kingdom, or, in another, to quench the infuriate torch of rebellion. Should our foreign enemies

mies realize their vaunting menaces, they will find Britons ready and prepared to receive them. Should our domestic foes attempt to spring the mine which they have so industriously laid against us, THERE IS A SPIRIT GONE FORTH IN THIS COUNTRY, which, under the good providence of our guardian God, will, as we trust, render all their parricidal designs abortive—while every loyal and peaceable member of society, sensible of the value of the protection thus afforded him, will say of his generous defenders (as the shepherds on Mount Carmel said of the brave followers of David) “ THE MEN WERE VERY
 “ GOOD UNTO US, AND WE WERE NOT
 “ HURT, AS LONG AS WE WERE CONVER-
 “ SANT WITH THEM ; THEY WERE A
 “ WALL TO US BOTH BY NIGHT AND
 “ DAY.”

Now unto Him, without whose blessing
 all human means and human resources

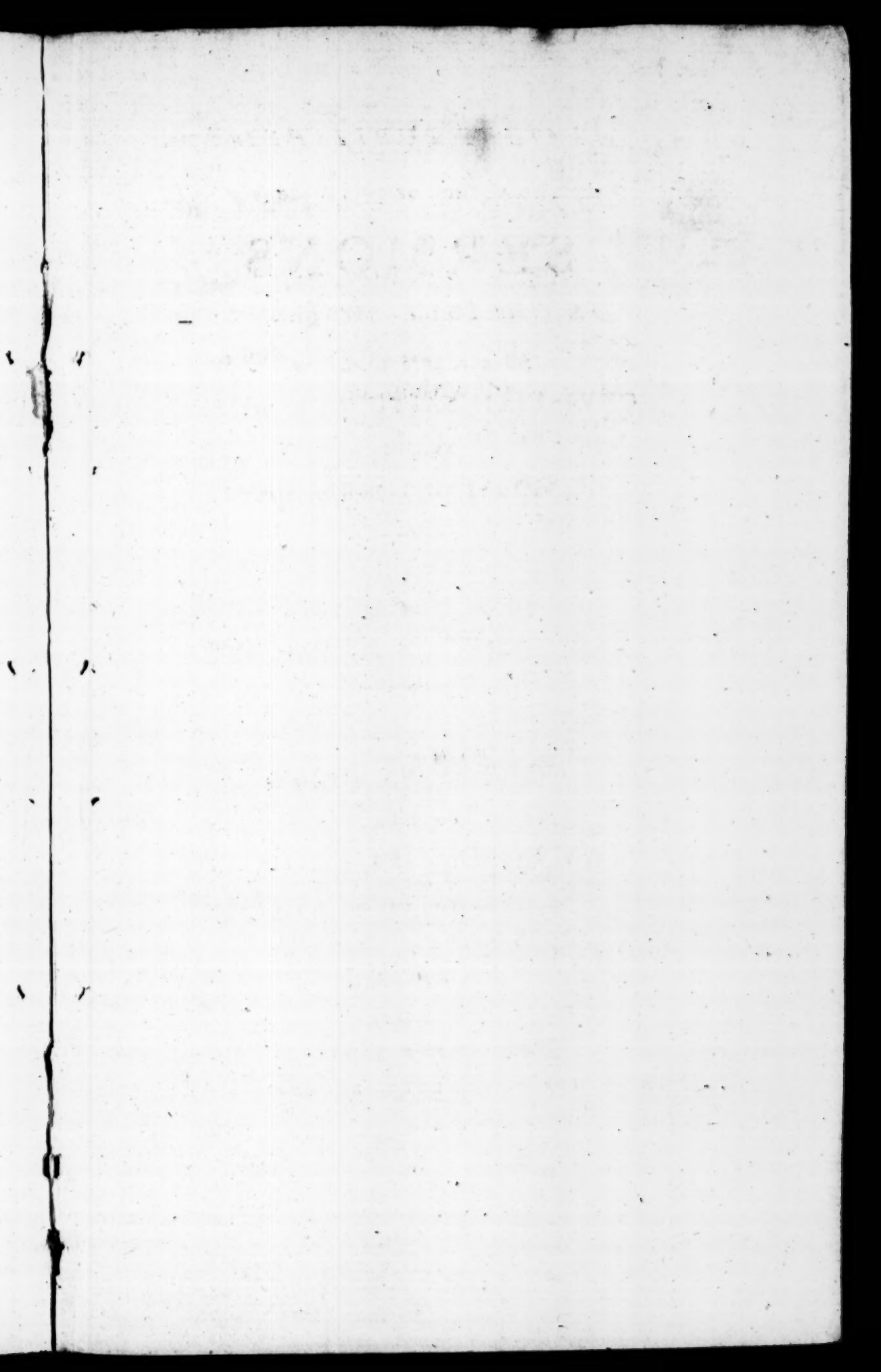
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are vain and ineffectual—to that righteous God, who sitteth on his throne, and judgeth all the earth—to HIM, Father, Son, and Holy Ghost, be ascribed, as is most due, all honour, power, adoration, and praise, world without end.

AMEN.

FINIS.



LATELY PUBLISHED,

(BY THE AUTHOR OF THIS DISCOURSE,)

SERMONS

ON VARIOUS SUBJECTS;

MORE PARTICULARLY ON

CHRISTIAN FAITH AND HOPE,

AND THE

CONSOLATIONS OF RELIGION.

L O N D O N,

PRINTED BY JOHN NICHOLS,

FOR T. CADELL, JUN. AND W. DAVIES, STRAND.

A L S O,

CONTEMPLATIONS

ON THE

SACRED HISTORY,

ALTERED FROM THE WORKS OF

B I S H O P H A L L.

G L O U C E S T E R,

PRINTED BY R. RAIKES,

FOR R. FAULDER, LONDON.